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INTERNATIONAL BIBLE STUDY.

June 5th, 1881.——*Luke* VII. 19-28.

"And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come or do we look for another?" Here have we the Forerunner himself, the man on whose testimony Jesus was introduced to the Jewish people as the Messiah, sending to Jesus to ask him if we were indeed the predicted Prince and Saviour. Observe that John does not tell any body else of the doubt that is springing up in his mind, but hastens to declare it to Jesus himself and to abide his decision. He is prepared to accept the statement of Jesus. What had caused this vacillation in one who was characterized by so much decision and tenacity of purpose? John was no reed shaken by the wind and we may be sure that there was some extraordinary combination of circumstances that led to the proposal of this question. John was in prison for the truth's sake. This was only what the prophets of God had met with in all ages. But then was there not something different prophecied as characteristic of the Messiah's reign? The 45th and the 72nd Psalm had spoken of an era in which divine righteousness was no longer to be trampled on by earthly iniquity, an era when the truth of God would be accompained by the majesty and potency of God. John is in a dungeon; his oppressors have every thing their own way and at any moment may call for his head; might not the Master have hastened to the place where his servant was suffering for righteousness' sake, and declared with a more awful emphasis the judgment pronounced by the servant upon the guilty monarch? Instead of that, Jesus confines himself to by-places, hides himself as it were in the sequestered region of Galilee, making no demonstration, leaving the monarch ignorant of his very existence And what is the report that is borne to the ears of John? That Jesus bids his disciples not to tell any one that he is the Messiah. We may easily imagine how John would be at a loss what to say or to think, when his disciples brought him word that Jesus was giving his disciples such instructions. If they were not to proclaim him Messiah, who should?

"And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then he said, Go tell John that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." These then are the evidences on which Jesus himself bases his claim to be recognized as the Messiah. In these days when men choose to think that a certain reproach attaches to any assumption of the power of working miracles, because the vain pretensions of so many have been exposed, some Christians are led to depreciate the evidence from miraculous power. It is the common opinion that miracles are withheld at the present day because the world has got beyond the need of them, and because the providence of God has placed in our hands other and more satisfactory ways of attesting the truth of the Scriptures. But our Lord distinctly says "If I do not the works of him that sent me, believe me not." The voice from heaven at the baptism of Christ did not more conclusively furnish a divine attestation to Jesus than did the mighty works daily performed by him all through his ministry. He told his disciples to expect similar testimony to their own preaching. They were to be legates of the skies and needed to be accompained by credentials having these two characterictics, viz. that they were furnished by God and were recognizable by common men. Our Lord taught his disciples that the same works should be done by the believer that had been done by him. When the spirit of Pentecost had descended upon them, they had in a higher degree than has since been witnessed, that evidence which is furnished by the holiness of God's people, but they knew well the inability of natural men to appreciate this kind of evidence, and we hear them nniting in prayer that God would enable them to open their mouths with all boldness to testify the grace of God, by stretching forth his hand to heal, and that signs and wonders might be done in the name of Jesus. See in the 8th and 9th chapters of Acts, how the Gospel was gloriously spread throughout Samaria, at Lydia and at Joppa. Paul in Romans xv speaks of the way the Gentiles were made obedient by mighty signs and wonders from Jerusalem round about to Illyricum. And in Hebrews II. we read of "so great salvation, spoken first by the Lord and confirmed unto us by those that heard them, God also bearing them witness both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. We believe that infinite wisdom presided over all the arrangements of the Gospel, fitting it to be the everlasting Gospel. Mn are essentially the same in all ages, only they seem to have a greater measure of incredulity in the present age than they had formerly, and we know that incredulity hinders men from obtaining the strongest testimonies from the skies. We believe that the absence of miracles as a means of attesting the Gospel is because men have not faith to look for them, and because Christians are so elsted with the evidences which they have elaborated with great intellectuality. Here however is what Jesus intimated as to the most effectual evidence for the truth of the Gospel. Paul was glad on repeated occasions to speak of the power of the Lord as shown in his transformation but he tells the Corinthians "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." "Blessed is he whosoever shall not be offended in me." Who will not allow his faith to be overthrown by the fact that there is something in my procedure different from the anticipations he had formed.

"Among those that are born of women there is not a greater prophet than John the Baptist." What is greatness as connected with prophecy? it would seem to have regard to the measure of self-abnegation, permitting the greater influx of the prophetic spirit. "But he that is least in the kingdom of God is greater than he." John passed away before the inauguration of the kingdom of the Messiah at the day of Pentecost, and mysteries of the divine purpose which none of the previous prophets had understood became easily intelligible.

WEEKLY REVIEW.

—A letter from St. Petersburg in the *Christian Week* gives an account of Dr. Somerville's work in that capital. He had spent about four weeks there, preaching in English with a French or German or Swedish interpreter, but never—it would appear—with a Russian interpreter. The Government are willing that he should preach the Gospel among foreigners, but not among Russians.

—We are requested to reproduce this extract from the Report of the Church Missionary Society's work in the Nassick district for last year, and would invite the attention of our readers to the need here expressed:

"At Camp Deolali the numbers of the Native Church have increased during the past year, and the School contains at present 40 Children, with prospect of increase. It is the only recognized Native School there. The room hitherto used is totally inadequate for the purpose, and house-rent is high. I have succeeded in obtaining a piece of ground, and we are hoping to commence at once to erect a School-church building, where the Christians may enjoy their orderly Church services, and which in the week will be sufficiently large to accommodate the increasing number of children. To this we may add a small house for the Schoolmaster. We estimate that about Rs. 1,200 will cover the cost of the proposed buildings, and the Bombay Corresponding Committee of the Church Missionary Society has made us a grant of Rs. 500 towards this sum. The rest will depend upon ourselves. May I ask frinends of the Mission kindly to come to our aid with donations for this purpose?"

—We all admire virtue, whether individual or international,—especially if it cost us nothing. We admire virtue and wish to have the credit of it; we also like our ease and worldly gain, and think highly of that prudence which enables us to hold these different tastes in equilibrium. We can take care of our own consciences; can make a compact with them that they shall not thrust before us any pretended virtue that demands the sacrifice of our wealth or ease. But it is a great nuisance when people who have a different kind of conscience come forward

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to show us that our notion of virtue is a delusion. These troublers of Israel are ever and anon turning up, to the great annoyance of respectable people; men who insist that what we call virtue is immorality. The history of British India affords many examples of this trouble caused by over-scrupulous people. There was that beautiful institution, the rite of Suttee. Novices from the west fancied there was something wrong about this, and demanded that the State should deny the right of the Hindoo widow to burn along with the corpse of her husband. The Brahmin husbands had after great efforts succeeded in teaching their wives that it was a blessed thing to die on the funeral pyre of their husbands; but these unimaginative men from the west must needs raise the cry of murder. The excellent newspapers of India violently denounced this attempt to snatch the Hindoo widow from the pyre; it was misguided, inconsiderate, and calculated to bring about a revolt of the people, and all that sort of thing. But men of exceptional consciences would not cease troubling Israel, until at length the cruel rite was abolished, and then every body could see that it was a right thing to do, and every body wondered that every body had been so long in finding it out.

—FORTY years ago the opium traffic between India and China was carried on by means of an organized system of smuggling. The opium was deposited in vessels at British ports in China and was thence supplied to those who undertook to get it introduced clandestinely into the country. On one occasion the Chinese Governmont seized two millions stg. worth of the contraband stuff, and with a magnanimity of which there are not many examples in history, destroyed the whole. Those were the days when our Sassoons and Sir Jamsetjees laid the foundation of their great fortunes. There were some who understood the times so little as to bring forward the teachings of their undisciplined consciences and declare that this traffic was a great scandal, dishonourable to the British Government and to the merchants who undertook to secure for her the coveted income. The respectable newspapers again did their best to put a stop to this indiscreet cry for reform. Finally the Hon. E. I. Company and the British Parliament concluded that it would be nicer to compel the Chinese Government to rescind her prohibitory laws, and proceeded to blow open the gates that frowned upon the import of the drug. There is still the Opium monopoly in India. The men of incompatible consciences are crying out against this and have been for many years; and have been rebuked, ridiculed and denounced as fanatics and troublers of Israel. But it is evident that they are on the eve of getting this additional victory. Then again every body will be astonished that every body could not see the evil of this thing before. And so the work of reform goes on. Mr. Pease has got the House of Commons to spend some hours in looking at the Opium revenue of India. Every body was exceedingly vexed in spirit that he would not let things slide; many thought him another Mrs. Partington sweeping back the Atlantic; but the debate has not been infructuous. He wished to introduce a resolution condemning the traffic as opposed to Christian and international morality, pledging the House to give such financial aid as may be necessary to abolish the traffic, and calling for the rectification of the Chefoo Convention. The forms of the House did not allow of this resolution being moved. Lord Hartington said it was no light matter to part with a revenue which did not fall heavily upon the Indian people; nor did he favour the shifting of the burden from the Chinese to the British people. He doubted the power or desire of the Chinese Government to put a stop to the culture of the drug in China. He did not think it hurt the Chinese to smoke opium. At the same time, he said, Major Baring was well aware of the weak points of the revenue, and the Indian Government had been desired to reconsider the whole system, to see whether some alteration could not be effected which would make their connection with the traffic less direct. It did not follow, however, that by giving up the monopoly we should diminish the manufacture, and if it fell into private hands the Government would have less power of discouraging the consumption among its own subjects. When an established evil is to be done away it is astonishing how many difficulties present themselves to the imagination as likely to arise.

—THE Right Honble. W. P. Adam, Governor of Madras, died on Tuesday last, the Queen's birthday, at 20 minutes to 12 M. after an illness of a few days. This illness is not attributable to the climate of India; the disorder was one that he had been subject to. Only about five months have gone by since he entered on his term of office.

—WE return our best thanks to the friend who writes for Jones, Brown and Robinson in our last, for the counsel given regarding the editing of the *Bombay Guardian*. We hope he will not be disappointed if we do not see our way to the adoption of all his suggestions. We have received at different times from different sources very emphatic assurances of good received through the articles which he wishes us to discontinue.

—THE public parks in Calcutta have been used as preaching places not only by preachers of the Gospel but by Native preachers not friendly to Christianity. So long as the different speakers keep at a proper distance from each other, no inconvenience arises from this. Those who are disposed to hear the Christian missionary will gather around him, and those who prefer to hear the Brahmist or the anti-Christian preacher, will gather to such. Some years ago, the Police of Bombay found it expedient to make a regulation to the effect that no preacher in the open-air should take up a position in the immediate neighbonrhood of another. We have repeatedly known a non-Christian preacher plant himself in such contiguity to a Christian Preacher as to hinder the latter from being heard by drowning his voice. Only a month ago, a person who was annoyed because the preacher would not enter into debate with him, planted himself at a distance of two or three yards and began to harangue in a loud tone. The design to create a disturbance was so obvious that a policeman without being spoken to, put a stop to the man's preaching and would have taken him to the chowky if the preacher had not requested him to let the man go. Something of this kind happened at Calcutta the other day when a Hindoo lad thought it would be a fine thing to put a stop to the preaching of a missionary by standing on a bench close at hand and vociferating a parody of the Gospel. He, too, appears to have been stopped by a policeman, but the attempt to stop him was resisted and there was something of a row. Some youths concerned in this row were fined, and the matter might well have stopped there so far as the action of the authorities was concerned. Dr. Thoburn, in a letter to one of the papers, said:

"As for the disturbance itself, there was noise enough, and there were blows enough, but two men and two or three boys put an end to it, and a European constable could very easily have prevented the whole trouble had he been on the spot when the difficulty began. To say that the mob could not be controlled is simply absurd. If the authorities will give their exclusive attention to the few persons who visit the square for the purpose of making trouble, and do their legitimate work by *protecting those who deport themselves properly*, they will soon see peace prevailing in Wellington Square, and an end put to what I have from the first feared would prove a very unfortunate controversy but the Commissioner of Police thought proper on the 17th inst. to prohibit altogether the preaching in the public squares."

Many of the missionaries felt that they could not recognize the authority of the commissioner to stop the public declaration of the Gospel, and proceeded with their open-air preaching as usual. For this, five of their number have been arraigned by the public Prosecutor, and the trial, begun last Monday is to be continued to-day. So far as we understand the case, it seems to us that the missionaries could not demit their functions at the requirement of the Commissioner. The Commissioner, last Saturday, on the recommendation of the Town Council, agreed to make enquiries in Bombay and elsewhere to ascertain if restriction had been found necessary; to find out if the people using the squares objected to the preaching; and in the meantime to give permission to parties applying for such permission, so far as it could be done without risk of inconvenience to the public, to preach in the squares.

—THE *Dnyanodaya* has a very judicious and able article on the subject of Infanticide, a portion of which will be found in our (Friday's) Epitome. With regard to the scope of law, one of its functions, the educational, is much overlooked. Men are trained by the law and the punishments connected with certain transgressions, to entertain truer views of the evil of those transgressions. Public sentiment is in no small degree developed by the action of the laws of the state. Where lax views regarding some particular form of transgression obtain in a community, it is the more important that the laws should tend to correct this dangerous laxity, by connecting a duly severe penalty with the transgression. In many parts of India public sentiment had almost no reprehension for the sin of infanticide, and it was fearfully common in consequence. British law is educating the people to take a different view of it, and it does not seem desirable that our Courts should be in any haste to remit the penalty in cases like that of Vijaya Lukshami, the Brahmin widow, sentenced to transportation for life.

—MRS. Amanda Smith left the shores of India last Saturday for Liverpool. She will proceed from England to Liberia, if the Lord open the way. She spent a few days in Bombay before embarking, and addressed a large audience of Europeans and Natives

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in the Grant-Road Theatre. She has won for herself an abiding place in the hearts of very many Christians all over India, and will be followed by their earnest prayers that God may bless her faithful testimony to the good of many in other lands, as he has done in this. We should have been very glad if she could have seen her way to remain another year in India and tell our Native friends what the Lord has shown her; but we cannot doubt that she is in the pathway of providence.

—An All-Day Meeting was held last Tuesday, the Queen's birth day, in the Grant-Road Church. Messrs. Fox, Jacobs, Shreves, Gladwin and Bowen were present and took part in the meeting, as did many other Christians connected with the Methodist body. The meeting lasted from 7 a. m. to 12 a. m. and from 3 p. m. to 8 p. m. The numbers in attendance were not large, but they who were present found it good to be there. Great spiritual refreshing and quickening were experienced and there was a great deal of fervent prayer offered for the advancement of the Lord's work in this city, especially among the Natives.

—The numerous friends of the Rev. G. K. Gilder, in charge of the work of the M. E. Church at Egutpoora, will sympathize much with him in the heavy affliction sustained by him in the removal of his wife on the 19th inst. She died at the age of 20 years and 6 months, leaving two babes behind her. The grace of God abounded towards her, and with so much that would naturally have engaged her heart to desire to continue here for a season, she heartily acquiesced in the Lord's arrangement and passed peacefully away to the presence of the Master.

—We have received a postal from Rev. B. Peters, saying:

"Since writing to you, a police Constable entered my house with a distress warrant and demanded the fine, and when I told him I had no money to pay, he said that he would give me a week's time to meet the demand, otherwise he would attach my property and sell it by public auction and realize the sum. Deliverance is from the Lord."

We are surprised that the authorities of Bangalore should be so persistent in courting the opprobrium that all right-minded persons will entertain for their procedure. If the fine is to be paid, Christian friends will (we are sure) ask for the privilege of paying it, rather than that Mr. Peters should bear the burden.

—The Rev. R. A. Squires of the C. M. S. arrived from Europe last week, accompanied by Mrs. Squires. He will be again stationed at Nassick, we believe. Mrs. Squires is the daughter of a gentleman well remembered in this Presidencey, Mr. C. B. Ker, one of the constructors of the G. I. P. Railway, who retired from India in 1868. Mr. Ker took the deepest interest in all Christian work while in this country.

—We have in hand the concluding paper of "God's Order," but are obliged by want of time and space to reserve it for our next issue.

NOTICES OF BOOKS AND REPORTS.

"Report of the Mission Hospital and Dispensaries, S. Travancore, of the London Missionary Society, for 1880." The Mission Hospital is at Neyoor. There are half a dozen dispensaries at various points in charge of Native Christians who have been trained under the Medical Missionary. Dr. Thomson is now the missionary in charge. The number of cases treated last year was 23936, more than double the number in 1872. In the training classes are 15 men and 8 women. The work in the Hospital continues to be most fruitful.

Scarcely a month passes without cases of conversion, or determination to forsake devil and idol worship and attend the divine worship at chapels, being recorded. Frequent visits were made among the heathen villages, occasionally the harmonium was taken, and moonlight gatherings of the people, heard the gospel sung as well as preached to them. Some of Rev. I. H. Hacker's Boarding School boys helped us in the singing.

The report bears testimony to the diligence, faithfulness and ability of the Dressers or medical evangelists who have charge of the dispensaries. Among the surgical cases treated at the Hospital we find the following:

Meyal; a Roman Catholic fisherman from Kadiapatanam, while engaged in obtaining oysters in deep water near the rocks, was attacked by a shark which seized his left arm. He beat it with his oyster scraper, and it immediately left him, but before he reached the surface it seized his right hand. After a struggle for life, he tore himself away and being aided by a wave, was landed upon the rocks, and fainted from loss of blood. His companion came to his assistance, put him on his catamaran, (boat) and got him removed to Neyoor Hospital as speedily as possible. It became painfully evident that to save his life the right forearm and left-arm must be amputated. This was done without any further loss of blood, by the aid of Esmarch's bandages. The stumps healed by first intention, and he made a good recovery. His mother attends to his wants. While in Hospital he came to a clearer understanding of Christ as his Saviour. He believed at first that by worshipping the images of Saints and Angels, he could secure the favour of God and our Saviour. Then he said that he had faith only in the image of Jesus. Now he is convinced of his folly in worshipping images of any kind, feels the necessity of giving his heart to Jesus, and says that he will never worship the images as others do, but will worship the Lord Jesus in his heart and soul. He has faith that God has forgiven his sins for the sake of His Son Jesus.

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SATURDAY, MAY 28, 1881.

JAMES HINTON. II.

Mr. Hinton felt much for the degraded classes of London. In one of his letters he says:

"Forget for a moment, dear, the untaught Chinaman, the degraded Hindoo, the savage negro, the worse than savage slave, and look into the byways and alleys of this city. Fancy that you see the hordes that throng the gin-shops, the multitudes that live by vice and crime.—It is a pitiable spectacle—you have seen none so badly trained, so deeply sunk; you might wish to turn away your eyes as from an irremediable evil, but you would be wrong. The divinity of human nature is not extinguished there, nor the innate goodness utterly destroyed. It is *adverse circumstances* that have brought them so low, and against them the inmost soul of the victim revolts. The fact is one full of hope, and it has been established by abundant and indubitable testimony."

The condition of these degraded beings is not irretrievable, and perhaps to the eye of the Omniscient there is not such a gulf, as regards guilt, between them and those who look down upon them, as people usually suppose. The great fact in this connection is not that there is any thing divine in fallen human nature, but that divine love has at unspeakable cost opened a way at the cross whereby these wretched ones may be raised to the dignity of the sons and daughters of the Lord Almighty. Among those who look down upon them with contempt are many who profess to be acquainted with the Gospel, yet have never taken a step towards the purlieus where these fallen ones are to be found, for the purpose of telling them that God loves sinners and yearns to save them. These well-to-do people neither go into the kingdom of God, nor give the low-lying classes the opportunity of going in. Many are affected by the description of the misery of these socially ruined persons, but what expression do they give to their sympathy? Thank God, there are *some* who not only feel for these unhappy ones, but labour to make them acquainted with the grace of God that bringeth salvation.

From another letter:

"I incline to the belief that drunkenness is but a symptom of a deeper seated social disorder, and will be most wisely and effectively combated not by direct means, but by remedies which, passing by itself, should aim a blow at its cause."

We wish that this deeper-seated social disorder had been indicated. Our own opinion is that the chief cause of drunkenness is want of faith towards God. The greater the material prosperity of the age, the more are men made sensible of the contrast between their aspirations and their actual experiences. If they had faith in God they would go to him with their aspirations and find out that he is able to satisfy them; but their intensified imaginatons take refuge from the dull routine of life in the exhiliration that drink momentarily gives. Poverty would not of itself stimulate the appetite for drink if there were faith such as the Gospel seeks to inspire enabling the sons and daughters of want to drink of the chalice of hope that heaven holds out. What a mighty work remains for European and American Christians to overtake in the recovery of myriads of fallen women and fallen men. Europe has her Sodoms and America her Gomorrahs, but how few are awake to the fact.

Here is another striking extract:

"Nature has wonderful remedial powers which won't work while she is being interfered with; and you in your moral medication of yourself have fallen into the error of the old-fashoned allopaths in administering remedies too constantly. Hold your hand a little. I have seen many an obstinate case of disease improve wonderfully upon being let alone. And the body is bid a type of the soul. Moral drugging, with self-examination and reflections and resolutions, is every bit as bad as cramming with medicines. For examinations are but cathartics, reflections alteratives and resolutions tonics. And to make a long matter short I commend you to a spiritual homeopathy."

Mr. Hinton was a physician and of course came much in contact with the views of those who make the mind a part of the physical organism. But he observed that the mind has a power of controlling its own thoughts (more or less, directly or indirect-

ly ;) and he argued that if the brain thinks, it must be something apart from the brain that controls its action. The study of the physical brain shows that some change takes place in it in connection with every thought or action of the mind. The reasoning is very delusive and almost childish perhaps, that thence infers the identity of the mind and brain. The fact is, we think, that this complete correspondence between the mind and the brain is just the essential condition of the union of soul and body. In order that the body may be a vehicle for the soul to dwell in, it is necessary that there should be a part of the physical organism made perfectly responsive to the operations of the mind.

"The muscles work, but we know that there is a power in us greater than the muscles, because we control their movements. The brain thinks, but we know that there is something in us greater than the brain, because we control its thoughts; but muscles and brain act alike without our control sometimes. There I stand as firm as a rock. Whatever controls the brain's action is spirit."

We close with a few gleanings from the letters.

"To myself the doctrine of the atonement is the dearest part of the Christian faith; a part to which a person's heart may justly cleave in spite of all the difficulties which may be raised about it in his head. The rules of an artificial logic are the very last by which such things should be tested.

"There is no comfort, no satisfaction, no good in merely getting the intellect right; only escape from death, cease to regard yourself. Make your own welfare and happiness no part of your regard in thinking,—then all will be clear. In your thinking *give* yourself and do not ask to *get*."

"If we can make our thinking too a giving, a loving, and escape the death of trying to get, then our eyes are opened—then we *know*. Think of that ever, to know is to be. Suppose you are bewildered and know not what is right nor what is true. Can you not cease to regard whether you know or not, whether you be bewildered, whether you be happy? Cannot you utterly and perfectly love, and rejoice to be in the dark and gloom-beset, because that very thing is the fact of God's infinite Being as it is to you? Cannot you take this trial also into your own heart and be ignorant, not because you are obliged, but because that being God's will, it is yours also?"

This matter of self-abnegation may easily be caricatured and carried over into the region of extravagance, and we cannot but admire the irreproachable wisdom of our Saviour's teaching in this matter. And then we have this great advantage, with Christ as our teacher, that his life is the interpreter of his doctrine. Our modern great thinkers are not great doers.

REMINISCENCES. CXXIII.

DIARY, Now York, 1846.

July 3rd. 'He purgeth it that it may bring forth more fruit.' This is a sweet promise. He is a good husbandman who knows how to make a tree fruitful. Shall not God, who has a Calvary of motives, and a universe of means at his command, know how to render me a fruit-bearing branch? Say that my evil nature frustrate one plan, has he not enough others? Is there any thing hard for him after what he has done? Oh let me consider this: To make me excel in sanctity and usefuluess, would be little, in comparison with what he has already done. Be not afraid, oh foolish, foolish heart. Cast all doubts to the wind. 'Herein is my Father glorified that ye bear much fruit.' This is enough. As I have no more ardent desire, as I am willing to suffer all things to this end, let me rest assured that He will greatly glorify himself in me. We are too apt to pray and act as though it were going to take something from the divine glory, rather than add to it, to bless our labors. The reason these prayers and labors remain fruitless, is that this leaven of unbelief outrages and wounds God in the most sensitive part of His nature. In praying just now for Br.—, the thought struck me that it was not God who pleaded his sins against my petitions; this was Satan's part. Christ could remember but one thing, that he had borne these sins on the tree; and no sooner could they be mentioned before the throne of grace, than the whole universe was silenced by the display of blood shed for the expiation of these very sins. Let me get this into my mind. Every moment I seem to hear a voice bidding me grow in faith. I feel as though the souls of all living men were calling upon me to be stronger and stronger in faith. Nothing hinders grace but unbelief. 'I will,' is the divine word repeated every hour. Why should I not pray for sinners with as much confidence as though they were spotless; seeing there is no mention made of their sins by Him that sitteth on the throne of grace? [If there be faith.] Nothing is hard for God since Christ died. Power has found channels it never dreamed of before. I have had great enlargement in prayer for Pike County, this evening. Let me go there as the son of a king, expecting results worthy of my Father's name.

I have been this evening remembering various friends with whom I, in the olden time, walked for a while, after the course of this world, until our paths divided, theirs taking them down to misery, ruin, death, mine up into this glorious region of bliss and hope. God, all my life time, appears to have been pursuing this course: letting me go on in one path until destruction of soul became inevitable, and then transferring me to another; when I had reached the same point in this, taking me to another; then to still another and another, and so on. Those from whom I was separated went on; these companions of my guilt have gone to hell, and there remember now the accelerations given by my hand, and wonder why I do not myself come. One I heard of to-day, crazy, blind, maimed and dying; without God as well as without reason, shut up already beyond the reach of redeeming truth. Another I saw to-day, a wretched outcast, sick and starving, with a mouth full of blasphemies, and a heart of enmity against God. Others are scattered over the world, if yet alive the blessed God of sinners knows where. Oh what a world!

4th. Why is unbelief so great a sin? the great sin? The words of God are the vehicle of God. Every word of God has something of God in it, to be communicated to faith. So that, as our faith, our God. Unbelief changes the words of God to mere empty breath, and then asks, where is the harm? The work of unbelief is the destruction of God so far as it relates to the individual soul. In the soul when there is little faith there is necessarily little of God. Not to have faith in a promise, is to say that God has spoken that promise in vain. That his design has failed of accomplishment. It is to frustrate God. This is not all. It is to charge him with falsehood. Can this be so? Is it likely that Christians whose hearts are set upon pleasing God, who seek to be conformed to his image, is it likely that they could be continually charging God with falsehood? For instance, is it possible that I am bringing such a charge, just so far as I fail to embrace and act upon the whole word of God? Intellectually I admit the truth of all: oh yes, this is a simple matter; but have I such a belief that I venture to act as though it were all true? And this alone is to be called faith. So far as I believe God, in heart and mind, so far I pronounce him a God of truth; so far as I do not believe, so far I let the imputations of falsehood come upon him. Now the truth of God is of primary importance. Upon right views of this depend all our views of his character. This attribute must be revealed and apprehended before any other can be. Only so far as God is true, to our conceptions, is he holy, is he benevolent. Whatever affects his truth affects all his other perfections. Is it any marvel then, that he speaks of unbelief in such language? It devastates and spoils the divine character. How explain the fact that we are so slow to learn the guilt of unbelief; repent of all other sins more than of this; speak of it as an infirmity? I suppose it arises out of the very nature of the sin. Those scriptures in which our unbelief and God's truth are spoken of, are met by want of faith. Faith only can see the importance of faith, the wickedness of unbelief. Our Bible is as our faith.

How can Christians come to God and tell him many times a day, in so many words, that they do not believe him? It is as though we said, 'Would, oh thou Holy One of Israel, we could settle it in our minds, that thou art not a deceiver!'

Let me read the Bible with the remembrance of this universal incredulity; considering that there may be something of God in every verse soliciting faith, and soliciting in vain. Let me have faith for others' unbelief. How painful to a speaker, when he looks over his audience, and sees all to be inattentive, heeding other things. Let there be one in the audience of God, giving all heed to him.

THE COMING KINGDOM. VII.

A FEW words more regarding the characteristics of that kingdom that has the promise of universal empire. We speak now of *testimony*. Christians are Christ's witnesses. He might have sent angels to testify of him, but he has chosen those who, having themselves been sinners and had experience of his saving power, can tell what he has done for them. Testimony borne by these is, when we rightly consider it, that which alone meets the demands of the case. The sick man is impressed by no testimony so much as by that of the man who having suffered as he suffers has been delivered from the disorder. Christ refueses to recognize that as faith which is not accompanied by confession. Luke xii. 9, 10. Rom. x. 9, 10. Mark xvi. 16. Matt. v. 14, 15. The grand means of disseminating the Gospel in the world is *preaching*, which is a proclamation of God's readiness to save sinners through Christ. But the preaching must be accompanied by evidence adapted to the needs of men, showing it to be indeed of God. The envoy must be so accredited that they to whom he goes shall know assuredly that he is from God and that it is the very message of God that he announces. These credentials are very wonderfully described by the apostle Paul in 2 Cor. vi. 4-10; "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report," &c. &c. A careful study of this catalogue will show that the early Christians commended the Gospel chiefly by obeying it, showing that they counted all the injuries that men could inflict upon them as of little moment compared with the joy of doing Christ's will. Jesus commu-

nicated his grace to the Samaritan woman, and she testified to her fellow-townsmen what Christ had done for her, and they believed on her testimony and came to Jesus. The three thousand who were converted on the Day of Pentecost all became witnesses of Christ's resurrection and ascension, by making known what great things Christ had done for them. From what we have seen of the antagonism of the world to the offers and requirements of the Gospel, it is very evident that the greatest possible difficulties will be interposed to hinder Christians from bearing their testimony. When by not expressing his convictions a man may escape banishment from friends, honour, ease, country, and life, there will of course be a powerful temptation to forego expressing it. But the Gospel would never have retained its footing in the world, if Christ had not most absolutely connected confession with salvation. So in every land, they who first embrace the Gospel are scrutinized to ascertain what effect the reception of it has upon them. If the world sees that they still fear it, it is not likely to see any thing particularly divine in the Gospel. The love of God shed abroad in the heart of the believer, constrains him to tell what God has done for him. Unwelcome testimony is met by rebuke, menace, injury; persecution becomes a test of the faith of the believer, who overcomes by suffering unto death, if need be. This testimony is not limited to the lips; the whole life must declare that the will of Christ occupies the ascendency that once belonged to self-will. Epistles of Christ, known and read of all men. The Church of the New Jerusalem is a witnessing church, each member taught of the Spirit how to witness for Christ in the most effectual way, the way that will most impress the outside world.

A witness tells what he knows, what has come within the range of his experience. More advanced Christians may testify to others of a fulness not yet experienced by the latter. And there may be something special in the experience of even the youngest Christian that may be helpful to others. The light shineth in darkness and overcomes it. The narration of spiritual experience is for the benefit of the inexperienced. In order that there may be efficacious testimony for Christ there must be the experienced power of the Holy Ghost, and this of a marked character, exhibiting victory over the evil by which men are led captive. The Spirit of God is in the world as the Witness of Christ and it is of Christ that believers are called upon to bear testimony. John xv. 26, 27. "And I heard a voice from heaven, saying, Now is come salvation and strength and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR FRIEND,—I send you a few new verses in which an attempt is made to present truth in forms adapted to the Oriental mind.

The imagery is almost entirely Biblical. For that very reason I cannot expect that these lines will be very acceptable to occidental readers. For the beautiful images of Scripture are, in their minds, closely associated with the language in which they are clothed in our admirable English version; and any change of that language must appear to them only injurious. Moreover, although metre and rhyme possess a certain power of pleasing, yet they will be of little value when balanced against the inimitable music which the English version of the Bible generally breathes.

But to Oriental readers, possibly, the lines may be not unacceptable. At any rate, they can be wedded to tune and sung—if not deemed utterly unworthy.

M. M.

THE GOOD SHEPHERD.

(Isac. xl. i. 10, 11. Ps. xxiii. 2. John x. 11, 12, 16).

1

Tidings, joyful tidings
To the sons of men!
Sorrow shall be banished,
Peace return again;
Long hath reigned the darkness,
Starless, full of woe;
Let the songs of morning
Now begin to flow!

2

For the Lord hath spoken
From His lofty throne—
Nor in tones of thunder
Is His will made known;
But Jehovah speaketh
Merciful and mild,
As a loving father
Counselleth his child.

3

"Oh my sheep," He crieth,
Wanderers from the fold,
Wildered on the mountains
Rugged, dark, and cold;
Oh ye sons of Adam
Wherefore will ye stray
Where the fell destroyer
Watcheth for his prey?

4

"Lo! a chosen Shepherd
Do I send for you—
Sharer of my counsel,
Tender-hearted, true;
He my sheep will gather,
Shielding from alarms,—
And the feeble lambkin
Shelter in His arms.

5

"Not is He a hireling
Careful of his ease;
When the wolf appeareth
See! the hireling flees;
But my chosen Shepherd
Steadfast charge will keep,
And His life surrender
For the helpless sheep."

6

Such the wondrous promise
To the fathers given;—
Jesus now fulfilleth
All the grace of Heaven;
He the wondering nations
Gathers pityingly,
Till beneath one Shepherd
One the flock shall be.

7

Brothers! Indian brothers!
Listen to His call,
Follow in His footsteps,
Trust Him all in all;
For, to fresh green pastures
Neath the shadowing rock,
Evermore He guideth
His beloved flock.

M. M.

May 1881.

DEAR SIR,—A correspondent of the Dnyanodaya says that on the 15th of this month, Mr. J. Pereira, Pastor of the new independent united Church, baptized a woman of the Mahar caste. Will you kindly permit me to put, through the columns of your paper, the following questions in connection with this so called new church.

1 Who organized this church and what is its doctrinal basis?

2 Who elected and ordained Mr. Pereira as the pastor of the said church, and what ordained ministers of other Protestant Churches were asked to take part in his ordination, and how many of them actually took such part in the ordination services?

3 Should Mr. Pereira be called Rev. Mr. Pereira, and if so, where is his license for the title?

4 Does Mr. Pereira perform all the clerical functions, such as the administration of the Lord's supper to the congregation, performance of marriages, and conducting of burial services?

5 Does Mr. Pereira ever pay pastoral visits to the members of his congregation?

6 Who are the members of the said church? If they are Christians belonging to other churches, have they formally given up their connection with those churches before joining Mr. Pereira's church?

Dear Mr. Editor, these questions were originally sent to the paper in which a report of the baptism was published, but as they found no favor with its editor, they are now sent to you with a hope and request that they shall be published.

The foundation of a new independent Native Church in India is of the utmost importance and it is equally important that every thing about it should be made public. These questions are put in good faith, and I trust they shall receive due consideration from those immediately concerned.

Yours truly
B.

NOTICES.

BAPTIST CHURCH:—The Rev. W. J. Gladwin will (D.V.) preach in the Chapel, Bellasis Road, Byculla, to-morrow (Sunday) evening at 6 o'clock.

RECEIVED from I. N. D. Rs. 50 for the European and Eurasian Relief Fund.

Y. M. C. A. The General Committee will meet for business in the vestry of St. Andrew's Kirk, Monday, the 30th inst., at 5-30 p. m.

M. E. Church appointments for to-morrow: Grant Road, 8-30 A. M., and 6 P. M., S. P. Jacobs.——Dean Lane, 11 A. M. S. Smith; 6 P. M., O. Shreves.——Mazagon, 11 A. M., O. Shreves; 6. P. M., G. Bowen.

Epitome of News.

SATURDAY, MAY 21.

—The Maharajah of Nepaul died on the 17th. His heir is placed on the Throne. All quiet hitherto.

—It is reported that an order will shortly be issued, declaring the students expelled from the Seebpore College incapacitated from serving Government, and precluding them from presenting themselves for any University Examination. It is said they have memorialised the Government of India.

—*Pioneer*: Perhaps the strangest, certainly the most ghastly, of all the items in Calcutta's enormous trade is the export of embalmed corpses to the Persian Gulf, for burial near the graves of Hussein and his brothers, the Prophet's grandsons, at Kerbela. A wealthy Mahomedan dies, and stipulates in his will that his surviving kinsfolk ensure his migration to the Mussulman paradise, by having him buried at Kerbela. The body is disembowelled, salted, dried, and spiced, at a cost to the dead man's estate of several hundred rupees, and shipped off under a regular customs pass, in a tin-lined coffin; very often a heavy freight is charged upon "sic uncanny" cargo.

Monday, May 23.

—The Bheels believed that the census enumerators were going to weigh refractory women to see how old they were, and insisted on a clause forbidding the practice being inserted in a formal treaty.

—The London correspondent of the *Pioneer* is surprised, and, as a good Churchman, apparently somewhat indignant, because the London papers did not mention that at Lord Beaconsfield's funeral the three Princes indicated their High Church proclivities by bowing to the *Glorias* as they were repeated in the service; and that the Duke of Connaught and Prince Leopold bowed to the altar on entering the church.

—Among the more recent additions to the British India Steam Navigation Company's fleet, are the Bancoora, Bhundara, Booldana, Huzara, Kerbela, Kangra (just arrived in the Hooghly from London), with the Roma (late County of Sutherland) and Quetta. All these new steamers are of considerable size, and well adapted for troop service. Four more new steamers, of some 4,000 tons burthen, are now building, *viz.*, the India, Carpentaria, Tasmania, and Australasia. The Company's fleet, says the *Pioneer*, from which the above facts are taken, bids fair to be, ere long, the largest, in numbers and tonnage, in the world; while the communications at present maintained by its steamers are already, probably, the most extensive.

—*Times of India* Correspondence; When Messrs. Simpkin and Co. were convicted of carrying on the Umballa Derby Sweep, I thought a light fine was inflicted by the magistrate on condition that the money was returned to the subscribers in full. Instead of returning the full amount, I find that Messrs. Simpkin and Co. are deducting no less than 20 per cent., so that they will take about ₹ 6,000 in all, as over ₹ 29,000 were subscribed. Considering they have made over ₹ 10,000 a year for the last few years, I think they might have returned the money in full this year instead of trying to make a profit.

—Mr. R. V. Musgrave, surgeon of the P. & O. Str. *Lombardy*, died of apoplexy on Saturday night last.

—*Times of India:* On Saturday evening, the *employés* of the Bombay Education Society's Press assembled to do honour to the retiring superintendent, Mr. C. Banks, who during the nineteen years he was connected with the press had endeered himself to all its *employés*.

—*Bombay Gazette*: There were eight agrarian murders in Ireland in 1880 out of a total of twenty-two murders from all causes. In Italy during the same year, with a population only five times greater, there were 2,096 murders *consumati*, or effected, and 1,230 murders, *mancati*, or unsuccessful. There were, moreover, 202 infanticides, 95 robberies, *a mano armata*, that is, by armed robbers, all of which were accompanied by loss of life, the total number of such dacoities by armed brigands being 1,872. The number of Italians criminally wounded during the single year of 1880 was no less than 34,468. The Minister of the Interior can, however, congratulate himself on a diminution of 152 murders, 306 attempted murders, 37 infanticides, 1,023 woundings, and 103 highway robberies during the last year as compared with 1879. The criminal record of Italy for the past twelve months is, indeed, a terrible one in the disregard of human life it proves on the part of a people of old and high civilization.

—The storm on the 10th instant at Calcutta, did more damage in the Botanical Garden than have all the storms since the cyclone of 1867 put together. Upwards of three hundred large trees (including several big mahoganies) have been either broken off close to the ground or uprooted, while many others have been more or less seriously maimed. The beautiful conservatories have also suffered considerably.

—The following order on the subject of preaching in Wellington and the other public Squares of Calcutta has been issued by the Commissioner of Police:—On the 29th April last, an order was issued, prohibiting meetings for religous preaching in Wellington Square and other Squares belonging to the Corporation of Calcutta, except when the person preaching had been duly authorised by the Officiating Chairman to use the Square for that purpose. This order was necessitated by the disturbances that had recently occurred in Wellington Square, but though the prohibition has been disregarded in certain cases, no prosecution has yet been instituted, as it was brought to the notice of the officiating Commissioner of Police that the practice of preaching without authorisation had for some years past been very general, and that several of the preachers claimed it as a right, with which the Corporation of the Town of Calcutta had no power to interfere. On the evening of the 14th instant, a serious disturbance again occurred in Wellington Square, in consequence of, and connected with, the claim of certain Hindu preachers to exercise the so-called right above referred to. This renders it imperatively necessary to interfere in the interests of order, and temporarily to prohibit all preaching in Wellington Square, as well as to place it under necessary restrictions. It is therefore ordered, that no assembly or meeting for religious preaching, for lecturing, or for any religious service shall be held in Wellington Square till further orders. Also that no such assembly shall be held in Beadon Square, College Square, Wellesley Square or Cornwallis Square, unless the preacher or person conducting the service or lecturer be duly authorised in writing by the Officiating Commissioner of Police.

—*Lucknow Witness*: The published outline of proceedings for the Ecumenical Methodist Conference which will be held in London Sept. 7—20, shows that one day will be given to Methodist history, one to the training of the young, one to temperance, one to education, one to literature, one to possible perils, one to home missions, one to Christian unity, and two to foreign missions. Under this latter head special attention will be given to the need of hearty cooperation between the different Methodist bodies working contiguously in Pagan or Papal lands, so as avoid waste, rivalry, and other damage to the cause. We hope the wisdom there assembled will be able to strike out some profitable hints and suggestions on the subject.

Tuesday, May 24.

—A telegram from Ootacamund says that the Governor of Madras was gradually sinking last evening.

—*Times of India* Simla, 23: The following gentlemen receive the title of Companion of the Order of the Indian Empire to-morrow;—Sir Steuart Bayley. Mr. J. Fergusson. Surgeon-Major Charles Morehead (retired). Pundit Mohesh Nyaryatna, of the Sanskrit College, Calcutta. Deputy Surgeon-General Norman Chevers. (retired). Captain Curzon Wyllie. Mirza Ghulam Ahmed. Surgeon-Major E J Waring (retired). Major Plowden, Deputy Commission of Kohat. Surgeon-Major O. Barnett. Shahzadah Sultan Jan. Surgeon-Major J. Anderson. Mr. Sorabjee Shapoorjee Bengalee, of Bombay. Surgeon Owen.

—*Bombay Gazette*; Calcutta, 23: The prosecution of the missionaries Macdonald, Kerry, Bamford, James, and Johnston for preaching in the public spuare commenced to-day. Both sides were represented by counsel. The defendants applied for an adjournment on the ground that the summonses had not been served till late on Saturday, and consequently they had no time to instruct counsel. The Government Prosecutor urged that it was important that an early decision should be obained as to the legality of the Police Commissioner's prohibition against preaching in the public squares as in spite of his order, preaching was continued daily. The Public Prosecutor would not oppose the adjournment if the defendants undertook not to preach in Wellington Square pending the decision in the present prosecution. All missionaries agreed except Johnson, who refused to abandon the Square unless he was allowed to preach outside the Square. It was finally agreed that preaching should in Wellington Square be suspended *pendente lite*, and that all other open air sites for pulpits would be selected at the preachers' own risk. The case will probably be resumed on Saturday next. The excitement was great. The Court was densely crowded.

Wednesday, May 25.

—There has been another murder by a Mahomedan. Sheik Adam Dada Mca in a fit of jealousy, stabbed his wife so that she expired the next morning. He was arrested.

—*Times of India*: "The Governor of Madras has succumbed to the painful affliction which was upon him and died yesterday forenoon. For the last day or two the telegrams almost prepared us for this result, but people are always reluctant to anticipate the worst, and hence his death will cause a severe shock both here and at home. The calculary affliction which carried him off was an old complaint with him, but the first intimation the public here had of the fact was, his fainting at the Wellington Races last Saturday week. His Excellency was then removed to Ootacamund, and an expert summoned from Madras with a view to performing one of the most difficult operations in surgery. On the Tuesday, however, his health improved, and it was hoped that the functional derangement had been overcome. On the Thursday there was a recurrence of unfavourable symptoms, but he passed a quiet night, and on the following day was thought to be progressing satisfactorily. On Sunday, however, he was much worse, began gradually to sink, and finally expired at twenty minutes to twelve yesterday forenoon."

His disease was biliary calculus. In another part of the same paper, we find the following: Mr. Adam was, as Whips generally are, popular with both sides of the House, but in his zeal for the Liberal cause he committed one mistake at the general election. We refer to the assistance which he gave that notorious gentleman, Mr. Bradlaugh, by persuading another Liberal candidate to retire in favour of the Atheist candidate.

—Same; Simla, 24: The following appointments were made besides those wired yesterday:—

Knight Commander of the Bath.

Mr. A. C. Lyall.

Grand Commander Star of India.

His Highness the Maharana of Oodeypore.

Knights Commander Star of India.

General Orfeur Cavenagh. Mr. C. U. Aitchison. His Highness the Thakore Sahib of Bhownuggur. Mr. J. D. Gordon. Mr. J. Forsyth, late Inspector-General, Indian Medical Department. Mr. H. L. Griffin.

Companions Star of India.

Mr. Donald C. Macnabb. Ressaldar Mahomed Afzal Khan. Major-General J. S. Trevor. Mr. H. A. Cockerell. Colonel S. Black. Hon'ble C. Grant. Colonel the Hon. W. C. Anderson.

—Same; Calcutta, 25; At the meeting of the Missionary Conference held here on Monday evening, two questions were discussed,—one as to the propriety of calling a general public meeting at which the missionaries might explain themselves in their relation to the Chairman of the Commissioners; the other was the propriety of appealing to the Lieutenant-Governor. It was resolved to do nothing, pending the settlement in Court of the important legal question involved.

—The revised census figures for the terriories subject to the Lieutenant-Governor of Bengal show a total of 68,750,443, being some 100,000 less than that formerly given. The figures now stand—Bengal 35,954,874; Behar 22,807,212; Orissa 5,184,066; Chota Nagpore 4,714,291.

—In his speech at Kittering the other day, Sir Stafford Northcote mentioned the following "sad little incident" in connection with the

death of Lord Beaconsfield:—The last words which he was understood to utter were these. He said, on the last morning of his life, "Is there any bad news in the *Gazette*?"

—*Overland Mail*, May 6: The Nihilist Committee have issued another manifesto, in which they declare that they will continue their efforts to liberate their country, undeterred by the fear of the gallows.

It is stated that the Boers will only accept the decision of the Royal Commission if in accordance with their views. They are, it is added, preparing to fight again.

A very warlike feeling is said to prevail among the natives in the northern districts of South Africa, and an outbreak against the Boers is expected.

Peace has been concluded between the Cape Government and the Basutos.

Amongst the deaths recorded this week are:—Sir E. Blount; Capt. Hon. A. Annesley; Mr. Edward Miall; Mr. R. Drummond; and Hon. Maria Wrottesley.

—Mr. Suter has not yet been freed from the hands of his captors. The retreat of the brigands is cut off on the land side by the Turkish troops, and by sea by gunboats. A day or two ago a Turkish gun vessel chased a barque which was believed to be manned by the brigands, and, having several times vainly summoned her to stop, sank her. A Constantinople telegram says it is feared that Mr. Suter may have been on board. Mr. Consul Blunt, however, continues to negotiate with the brigands, disregarding the rumour.

—*New Dispensation*: Father O'Neill spoke courteously and in a friendly spirit of the Brahmos throughout his lecture, on Tuesday last. He was kind and even respectful. Looking at the Indian Theists from a lofty spiritual standpoint, he saw a common ground of fellowship both in dogma and ethics, which superficial missionary observers have always failed to notice. He likened the creed of the Brahmos to Judaism, and said that they were on the way to Christianity. He seriously apprehended, however, that they might run astray, and he repeatedly warned them against fellowship with sensual Mahomet and against dreamy mysticism. The Reverend Father's onslaught on Mahomet was rather too severe and offensive. He did not speak of him as an impostor, as many do; but he spoke most indignantly against his character, treating him as one with whom, if alive, we would not associate. Father O'Neill cannot expect us to share his uncharitable views and ideas of Mahomet, which are rather behind the age, though we fully appreciate his anxiety to guard his youthful hearers against the polygamy and carnality inseparable from Islam, and the danger of weakening Christ's high ethics by mixing with it lax Mahometan notions of chastity.

—*Zion's Herald*: At the Conference love-feast, in Boston on Sunday, a young Chinese gentleman made a very touching address, in excellent English. He is one of the students educated in this country by the Chinese government, and is now attending the Institute of Technology in Boston. He has been happily converted, and, as a sincere disciple of Jesus, has united with Bromfield Street Church. He now desires to be educated for mission work among his native brethren in the great empire, and feels called to sunder his connection as a government student. He gives promise of great usefulness.

Thursday, May 26.

—*Times of India*: The excellent article in the *Times* of the 5th instant should be read by every one in India who is anxious to get a large return on a very small capital. The list of twenty-six mining companies formed since December, 1879, on which this article is based, does not, it may be noted, include either of the two companies floated in Bombay; but that is, perhaps, no reason why the remarks in the *Times* should not be as applicable to them as to those which are better known. Half of the three millions sterling invested so suddenly and so rashly in these ventures has gone into the hands of "unconscious philanthropists" in the shape of promoters and vendors, and these vendors are not, as the *Times* points out, the natives of this country, but "provident Englishmen or Scotchmen who perceived in time its capabilities and bought it (the land) to sell again. . . . The amazing phenomena is that Englishmen and Scotchmen should find a multitude of other Englishmen and Scotchmen willing and eager to give a vast sum to certain landowners and another vast sum to certain secretaries, directors and engineers on their bare assertion that the money will come back out of the earth doubled and trebled." Fifteen hundred thousand pounds have been left to test the value of the experiment, and "yet none of the companies has yet paid a dividend out of mining operations." In some cases dividends have been liberally paid out of capital itself. "The shareholders have been feeding themselves, like a pelican its young, with blood or money from their own chests."

—*Same*: *Calcutta*, 25; Captain James, whose death I reported yesterday, committed suicide. He went on board early yesterday morning. When he was wanted, later in the day, it was thought he had gone on shore, as his cabin was locked. Subsequently an enquiry was made of his friends but he was not found. At 6 in the evening they broke the cabin-door open, where he was found suspended by the neck, his body falling forward towards the ship's side in almost a kneeling position. He had evidently been dead some time. On the table a small piece of paper was found, and on it was written "Kangra on the brain." Deceased's life was blameless, and he was in no difficulties. There can be no question that he committed the deed in a state of temporary insanity. The steamer was to have sailed this morning.

—The Str. *Rohilla* with English Mails, left Aden for Bombay, Wednesday, 4 p. m.

—The High Court have commuted the sentence of death on Vijya Lukshami for infanticide, to one of transportation for life.

—According to the *Frankfurter Zeitung*, at Nakoo, in the Island of Lapland, an eagle was shot on the 15th ult., which measured 6½ feet between the tips of the wings. Round its neck it had a brass chain to which a little tin box was fastened. The box contained a slip of paper on which was written in Danish, "Caught and set free again in 1792 by N. and C. Anderson.—Boetod in Falster, Denmark.

The bird must have been not far from 100 years old,

—*Bombay Gazette*: A demand is being made upon all Bhattias to sign a formal agreement that they will set their faces steadfastly against widow remarriages, and all who hesitate to conform to the covenant are threatened with excommunication. The attempt of the Bhattias to get the recently remarried widow sent back from Bombay to Cutch, by bringing a charge of theft against her, has failed. When the matter came before the Political Agent, to whom the Dewan had submitted it for decision, he decided that there was no *prima facie* case, and declined to authorize the issue of a warrant.

—The next mail-steamer will leave on Tuesday, the 31st, and Tuesday will continue to be the day of departure till further notice.

—R. A. in the same: Was the Marquis of Hartington right or wrong in giving the want of popularity and efficiency of aided schools as at least one cause of Government withdrawing its help from them? To this question the circular I quoted in my letter incontrovertibly gives the answer that he was wrong. If aided schools were not "supported by the popular opinion of the neighbourhood," to quote from yourself, then how could they be so largely attended as they are? and if they are not efficient and successful in their work, why should Government be unable to meet their *increasing* result-bills? It is important to note the words of the circular *have so increased during the past two years*. Could anything more convincingly meet and over-throw the suggestion of the Marquis than this? Granted that their number is not yet sufficient to warrant a large withdrawal from the direct system at present; no one disputes that. But they are there, and are admittedly doing their work in a satisfactory manner, and evidently they form the cheapest channel through which Government can educate the country. Foster them, and they will increase in numbers and efficiency, and will save Government a large unnecessary outlay in education; cut down their grants, and you cut them down too, both in number and efficiency, in which case Government will have the honour of spending Rs. 100 where Rs. 10 would have sufficed.

Friday, May 27.

—*Dnyanodaya*: When Christianity came into the world it found abortion and infanticide common, and also a low estimate among men of the value of human life, as was evidenced by gladiatorial shows, severe slavery and constant war. Christianity introduced new views about the value and sacredness of human life. It taught that even the fœtus in the womb, when it acquired animation, became an immortal being with possibilities for infinite good, and that no other human being had a right to cut off or interfere with the rights which God had given to the new and tiny immortal. As Christian sentiment gained currency, laws were enacted punishing abortion, infanticide, and all kinds of homicide.

This is in brief the history of the development of opinion and law about infanticide in Christian countries. Yet Christianity has always manifested much sympathy for the illegitimate or outcast children whom the repression of infanticide has left upon the world. From the first Christians used to care for children who had been exposed by their parents, and later on foundling hospitals became common, and laws were passed giving the claims of parents to persons who reared children who had been abandoned by their parents. One main cause for doing this was the knowledge that if such unfortunate children were not cared for and trained for God, they would often be taken up by the unscrupulous and trained to lives of infamy. Lecky says: This minute and scrupulous care for human life and human virtue in the humblest forms, in the slave, the gladiator, the savage or the infant, was indeed wholly foreign to the genius of Paganism. It was produced by the Christian doctrine of the inestimable value of each immortal soul. It is the distinguishing and transcendant characteristic of every society into which the spirit of Christianity has passed.

The being the case, we do not anticipate that governments will permanently make any changes which will indicate a lower regard for the sacredness of human life. The letter of Sir T. Madhavrao implies that infanticide is mainly or wholly an offense against society. By the violent death of an infant, society, it is true, loses little, and sometimes may gain a relief from what would be only a burden. But Christianity and modern civilization recognize the inherent worth of an individual as having rights which God has given.

—A large flight of locusts, said to extend for a distance of about three miles and to be nearly half a mile in breadth, passed along the eastern boundary of Sawant Wady into the Kolhapur State on the 2nd and 3rd instant.

—*Bombay Gazette*; Calcutta, 26: Official papers relating to the archæological remains at Buddha Gya discovered during 1880-81 in connection with the repairs to the temple were published to-day, to be followed by a fuller report shortly. Besides many unidentified temples and topes, sculptures in various stages of preservation or dilapidation, interesting inscriptions, medallions, and other deposits by pious pilgrims, have been discovered the fol-

lowing:—Three sides of Asoka railing, which surround Bodhi tree; five successive layers of floors, indicating five distinct epochs in the history of the temple; two of the corner topes mentioned by Hwen Thsang as being at the corner of the enclosure; two of the famous temples mentioned by Hwen Thsang on the north and west, namely, the temple of the uplifted eyes and the temple with a brass figure of Buddha; two temples marking the limits of the north and south on the east of Vajaason; one of Stupas of Mara, Stupa of Brahma, and one of the Happy Omens; the Saffron Stupa, original throne of Asoka's period, and remains of his temple, as also Buddha's promenade with its jewelled canopy. The original position of the first Bodhi tree is also discovered, as also the successive altered positions of succeeding trees till it was finally perched 35 feet above the original site.

—The Monsoon is supposed to have set in at Calicat.

—The late Governor of Madras was buried yesterday at Ootacamund.

—*The War Cry, April.* 21: We were just on the tip-toe, expecting wonders in Paris, as a Police-agent exclaimed, "*Mon Dieu!*" "You have got half the cut-throats of Paris here. Mademoiselle Booth, you do not know what you are doing. These people would as soon shoot you as look at you." But Mdle. Booth knew much better than that, for the people were getting broken-hearted in their excitement. The police, however, insisted that the place must be closed for a short time, "till the excitement blows over." Every effort is being made to reverse this police order

—We have been a long time comparatively exempt from Cholera, in Bombay, but there in now an outberak in Phunuswady. Within a week there have been 47 cases, of which 37 proved fatal.

—Deaths last week, 476.

—*Record*: The Rev. T. Pelham Dale, late of St. Vedast's has been inducted to the living of Sausthorpe, Lincolnshire, by Bishop Wordsworth. Archdeacon Kaye, in whose archdeaconry Sausthorpe is situated, on learning of the intended induction, at once tendered his resignation. The Rev. C. Trollope Swan is the patron. The living is of the value of 220*l.* per annum, and the population is about 126.

—Same: In the course of a warm discussion at St. Peter's (Carmarthen) Easter Vestry, the Vicar said the Wesleyans set them a noble example in Voluntaryism, and he wished John Wesley could come back and preach at St. Peter's, showing how it was done. He maintained that until the poorest parishioners had the choice of seats in the parish churches, the church of England would not fulfil its mission of preaching the Gospel to the poor, and could not claim to be the Church of the people. The principle of the free and open church movment was eventually affirmed.

—*Missionary Herald*: It has been said that there are nearly one hundred thousand doctors in the United States, or one to each six hundred of our population. The medical schools of New York and Philadelphia graduated last month over five hundred more physicians. Why are not a larger number of these gradnates seeking that field which is of the utmost promise to men of their profession? We are glad to learn that some ten persons now pursuing medical studies have in contemplation missionary service abroad. But why are not the ten multiplied by ten?

Selections.

EXPOSITION.

"But I keep under my body, and bring it into subjection, lest by any means, when I have preached the Gospel to others, I myself should be a castaway" (1 Cor. ix. 27). The readers of our common Bibles, with very few exceptions, wholly misapprehend the real meaning of the Apostle in the first clause of this passage, the meaning as it is very clearly expressed in the original. It is supposed that Paul here teaches that his main object as a believer, and relatively to his body, was, by a continuous warfare with his body, or natural propensities, to so hold it and them in subjection that they should not induce him to sin. A reference to the original, as shown by Canon Battersby in an article, some years since, brings out an entirely different meaning of this passage. The original word rendered "keep under," is made up of two words—*hupo*, under, and *piazo*, to press or force. The meaning is—I force under, or subject by force, "my body" or natural propensities. When an athlete met in battle an antagonist, the former first of all forced the latter under, or induced him to surrender at discretion. So Paul represents himself as doing in reference to his body or sinful propensities. By the grace of God he forced them into subjection, that is, "crucified the flesh with its affections and lusts."

The original word rendered "bring into subjection" is also made up of two words—namely, *doulos*, servant, and *ago*, to lead, control, employ. Hence the exclusive meaning of this word *doulagogo* is to control or employ, *as a servant.* The athlete, when he had forced his antagonist under, or compelled him to surrender at discretion, subsequently employed or controlled him as a servant. St Paul affirms himself to have done this with his body or sinful propensities. He first, by the grace of God, forced it into subjection, that is, "crucified the flesh with its affections and lusts." Having done this, he afterwards used his body as a servant in the service of Christ. The true meaning of the Apostle may be thus expressed: I, by the grace of God, force under my body—"the flesh with its affections and lusts;" and then employ this same body as an instrument of righteousness in the service of Christ.

This is what the Apostle elsewhere exhorts all believers to do: "Mortify your members which are on the earth"—"mortify the deeds of the body." On the other hand, we meet with such precepts and admonitions as these: "Present your bodies a living sacrifice;" and, "Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousnesss unto God." This is what Paul, in the passage under consideration, affirms himself to have done. First of all, we repeat, he, by the grace of God and under the power of the Spirit, brought under his body, that is, had all his natural propensities sanctified, subdued, and brought under control. He then yielded all his emancipated members "as instruments of righteousness unto God," that is, employed his body, with all its members, as a servant to do service for Christ.

Here we have distinctly revealed the essential error of most believers in respect to the normal relations of the true Christian to his body, or natural propensities. They suppose that the main object of the saint of God is a war with his body, or natural propensities, keeping them under by continuous fighting. This is what is called the Christian warfare. According to Paul, and the whole New Testament, when the believer is under the power of the Spirit, the subjection of the body, with all its members and propensities, is a short work, and all as a means to a higher end, the presentation and employment of this redeemed and sanctified body "as a living sacrifice, holy and acceptable unto God," and all its redeemed and sanctified members and propensities as instruments of rightcousness to the praise and glory of redeeming grace. "Know ye not that your bodies are the members of Christ?" "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God would not take up His abode "in temples made with hands" until such temples were cleansed from all impurities, and supremely dedicated to Him. Will He make our "bodies members of Christ," and "temples of the Holy Ghost," before we, by His grace, have "cleansed ourselves of all filthiness of the flesh and spirit?" God forbid. Religious teachers little think of the infinite dishonour they cast upon the divine purity and glory, when they represent the God of purity as making bodies indwelt by warring lusts, and "all filthiness of the flesh and spirit," "members of Christ," and "temples of the Holy Ghost." Sanctified bodies, bodies "cleansed from all filthiness of the flesh," should be the habitation of every sanctified soul. Then will God, through the Spirit, "dwell and walk," in those bodies, and "our fellowship will be with the Father, and with His Son Jesus Christ."

A. Mahan.

—(*Divine Life.*)

THE GOSPEL IN SICILY.

The following interesting letter has been received by Mr. George Macfarlane, Glasgow:—

Messina, 11*th March*, 1881.

My dear Mr. Macfarlane,—In my last letter I enclosed a translation of the Pope's orders to all archbishops and bishops, and the *energetic measures* that should be taken to check the work of evangelisation in this country. It seems that the Romish hierarchy throughout Sicily, have set to work in fearful earnestness to carry out the orders of their master the Pope of Rome, and the results of such iniquitous orders poisoning the conscience of the poor deluded dupes of Romanism, have been visible in the disgraceful scenes of Romish fanaticism at Marsala, which nearly cost the life of a dear brother evangelist, Signor Lettieri, only a week ago.

A week ago I and brother Scuderi had gone out on an evangelisation tour, visiting Scaletta, Guidomandri, and Itàla—thank God we met with no opposition. People's minds had not been poisoned there against us to the extent they might have been, had the Pope's orders been carried out to their full extent. In all those places the Word of God was received with joy, and we were listened to with thoughtful earnestness. Some that had received the Gospel before, on our previous visits, found us out as soon as they heard that we were there; and it was with a feeling of joy and thankfulness to the Lord, that we found how they persevered in the doctrines of the Gospel, adhering to the Lord Jesus. At Scaletta, we were invited by the mistress of the Municipal Girls' School, to address the word to the pupils of her school, which we did with undisguised pleasure and joy. It is, I believe, the first instance of the kind, that Protestant preachers are called to address and preach the Gospel in a professed Romish public school. What it may cost the poor mistress when the archpriest of that town will come to hear of it, I do not know; but the Lord will give her grace to witness to the word then spoken in faith. The details of our evangelisation are registered in our missionary journal, and it would be too long to give them to you in a letter. We returned in safety to Messina at the end of that day, when on the morrow one of our brethren informed us of what had taken place at Marsala on the very day that we were evangelising at Scaletta.

The Romish clergy of Marsala seem to have set to work for the execution of the iniquitous orders of the Pope with a zeal deserving of a better cause. There is a Methodist evangelist there, an earnest young man, Signor Lettieri, well known to us, having been here at Messina for some months, and having often spoken at our prayer meetings. The priests of Marsala, to get rid of the accursed heretics called to their help a Jesuit lecturer for Lent, a certain Father Drevite, who on a former occasion, lectured here in Messina, against Protestantism.

The people were worked up to such a pitch of Romish fanaticism, that on the 4th of March, the infuriated mob made its way, in a body, to the Methodist chapel at Marsala, with the intention of burning or otherwise massacring our poor friend Signor Lettieri. They broke into the chapel, destroying all they could put their hands on. Our friend had only time to jump from an upper room on the roof of some adjoining houses, pursued by the mob, and succeeded to escape a cruel death going from roof to roof till he reached a place of safety. The mob disappointed at the escape of their victim wreaked their vengeance on the Bibles, hymn books, and furniture of the chapel. The chairs, the table, the pulpit, &c., were carried in triumph before the principal church of the town; the Bibles, hymn books, and other *heretical* writings were piled up over the furniture and were soon ready for a triumphal bonfire. The Syndic (Mayor) of the city sent the Municipal band to play and cheer up the devout mob whilst the Bibles were burning, and when the *holy work* of this *auto-da-fé* was ended, the *devout* mob entered the church, and the archpriest, in his priestly robes imparted the solemn benediction on the *devout* people for having accomplished such a *meritorious work*. The matter is now being inquired into by the Italian Government, and we hope that the Lord will make this very persecution the means of some good for the furtherance of His blessed cause.

Dear friend and brother! we need the prayers of all God's people. It is the Lord only that can break down the power of the enemy. Rome is always the same. Were not its power checked by the present laws, the life of every one of us would not be worth a farthing. When we go out into the towns and villages to preach we go with our life in our hands, for Rome is doing its utmost to set the people against us. Remember us in prayer at the *noon meeting*. —Yours truly,—(*Chr. Week*).

J. J. Varnier.

THE NESTORIANS.

Oroomiah, Persia, 1*st February*, 1881.

Your editorial some time since upon the Waldenses reawakened a thought I have often cherished, that our Nestorians evangelised are to be the Waldenses of the east. The Nestorians, too, have been wonderfully preserved for centuries, a handful of confessors, crushed and bruised, yet not entirely consumed between the upper and neither millstones of Islam, the Shabs of Persia, and the Sunees of Turkey. It is true, when the missionaries came among them more than a generation ago, they had only dead forms left, and it has been a slow process to awaken in them the old faith and spiritual life of their fathers. But the Word and the Spirit have been effectual. The last year was a wasting year—of famine, of a cruel and bloody war between Persians and Kurds, and of great mortality from sickness, but also a year of much interest in spiritual things. The growth from the first is encouraging. In 1850 there were converts, but they had not come out from the old Church. In 1860 the number reported was 335. In 1870 the report gave whole number from the first, 934; and then in communion, 763. In 1880, whole number from the first is 2029, and now in communion, 1393. In the year past, the number added on confession is 254, but near one hundred of our members have died, a few of them by violence in the war. Five of our preachers are among the deceased, and sickness at this time is very prevalent, following in the wake of the famine and the war. Nine of our congregations were broken up, some of them permanently, by the Kurdish invasion. But amid these convulsions the hearts of the people, as never before, are drawn to the Gospel of consolation, and the stated attendance at our meetings has increased in the year, 1000—from 4000 a year ago to 5000 at this time. The gain in contributions is remarkable for a year of famine, reaching nearly $1-75 per member, or a total of $2396.

We now have within sixty miles of Oroomiah twenty-eight parishes. Nineteen of these have ordained pastors and organised churches; the others are mission fields with some communications and preachers in charge. Beyond these bounds, in our field there are twelve parishes or mission stations, with only one organised church, Still farther off, in distant parts of Persia, five of our preachers are at work, and three others in Russia. One of these missionaries has had great success among the Jews, and another among the Malakans in Russia. Our native churches now have their own Synod and Mission and Educational Boards, which are of great service in the work. The people in general are open and very friendly, and in several parishes our pastors are the only pastors for the two hundred, or so, families in the parish. The old priests have died, and the only service has ceased. A truly evangelical and missionary church is founded and is growing, and whatever convulsions may occur, this Church is safe.—*The* Rev. Dr. Shedd *in the New York Observer.*

ABROAD.

LETTER FROM CAPT. ISAIAH BRAY, COMMANDING THE MISSIONARY PACKET "MORNING STAR," AT HONOLULU, SANDWICH ISLANDS.

During my last stay at home the Lord did for me wonderful things, and I consecrated myself and all I had forever to His service. and entered into a much more joyful life with Christ than I ever enjoyed before. During it all, however, God has been calling me to give up certain right arms to him, and I have all this time been trying *my* best to give up what was required until it is my third year from home, and I found that I was no nearer victory over certain sacrifices required than when I left home. God let me see that I never should be, and how utterly insufficient I was in myself. Bless God for the faith he gave me at that point to believe that His salvation was a *perfect salvation*, and that it was able to meet my case if I yielded to His requirements.

Being brought thus to feel my need, I sought the guidance of the Holy Spirit, and prayed with all my heart that He would teach me "all things that pertain to life and godliness." I acknowledged my belief in the power of Christ to save from self, sin and the world. I promised to wait until God saw it best to baptize me with the Holy Spirit and to "open the eyes of my understanding," *confidently believing* that He could and would do it.

In his great love he did not keep me long in darkness and doubt after I placed myself in this attitude. I had felt for a long time, a desire to see some of my friends at home and have their counsel and influence, knowing that they were living the life of victory by faith in Christ. Every time I had such a desire, I also had these words brought vividly to my mind—"But the anointing which ye have received of Him abideth in you, and ye need not that *any man teach you*; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, *ye shall abide in Him*." This, at last, assured me that the Holy Spirit could teach me all things right here at sea, and gave me such confidence that I lived every day expecting the blessing.

As I sat at the desk in my office in the cabin on the 4th of Sept., reading my Bible at the 5th of 1st John, I came to the 4th verse, little realizing thd blessing I was about to receive. I read—"For whatsoever is born of God overcometh the world; and *this is the victory* that overcometh the world, even our *FAITH*."

The eyes of my understanding were *instantly opened*, and I sat there looking at those words in all the light of the Holy Spirit's teaching, until the Lord gave me such a baptism of the Spirit that I called for him to stay his hand, unable to receive more at that time.

What victory I now saw before me in all the future as well as the present, through simple faith in my Saviour. How easy it seemed for him to overcome what had been impossible to me. I at once yielded the required sacrifice into his keeping, and accepted by faith his promise to deliver me. Of course no signs of any life of that temptation has been realized since. I had just as perfect an assurance *at that moment* that it would never show itself again, as I have now after months without any signs of it. I then thought, well, if I by faith in the power of Christ have the greatest besetting sin of my life so *thoroughly*, *instantly*, and *forever* removed, of course I can yield *every sin* and *temptation* that shall ever in the future present itself to me *instantly* to Christ, and by faith reckon myself dead to it, and alive unto God, and thus live in the constant victory of faith in Christ.

You can imagine how the old heaven and earth passed away before me, and what a "new heaven and earth wherein dwelleth righteousness" was presented, and how my raptured soul sat lost hour after hour in the contemplation of the wonderful knowledge given me by the Holy Spirit, and, bless God, I have been lost in it ever since, and always expect to be.

I feel more than ever how easy it is for God to teach us by His Holy Spirit, and that we "need not that any man teach us." And he says, "My glory will not give to another."

Is there not a concidence in the Lord's dealings with me? Seventeen years ago that same month (Sept.) I was a sailor boy in the forecastle of an ungodly ship, crossing the *Atlantic Ocean*. Before sailing from Boston a young lady there with whom I had a slight acquaintance (and now my dear wife), and who had recently been converted, wrote me a letter, urging me to accept Christ also. After I got to sea I read that letter over and over again, with a tract (Come to Jesus) my sister put into my chest before sailing, and in my bunk one forenoon watch below I determined that I would do so.

That night, after coming from the wheel at ten o'clock, I went directly forward under the top-gallant forecastle—the extreme forward end of the ship.—and got on my knees, and by faith accepted Christ, and through him, the pardon for my sins, and now, seventeen years after, in the Captain's office—the extreme after end of the ship—on the *Pacific Ocean*, I have just received the promised baptism of the Holy Spirit, with the knowledge of victory over this present evil world, self and sin, by the *same act of faith*. Thus Christ came to me twice "walking upon the water." I thank God for still calling seamen to "leave all and follow him." Thank God that I am no longer sailing in a circle, but have at last the *right course*, and am no longer in want of sea room, having the whole ocean of God's love, in its length, breadth, height and depth. The old Captain is reckoned dead, sewed up in his hammock with a large shot, and sunk deep out of sight in this same ocean. God has placed a poor weak instrument on board now, which is reckoned alive unto God, and through which He can command his ship without the interference of man.

I would like to have the words "*Faith* and *Trust*" inserted in large letters in every flag of the ship, and keep them constantly flying at the mast-head.

Oh! the glorious rest of the week of Sabbaths upon which my soul has entered. The Lord has come in no more to go out. My Bible is new. My work is now more delightful than ever before, "and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

My dear wife, seeing the Lord in all the "beauty of holiness," desires him also, and is seeking the baptism. Please remember her in your petitions before our Father.—(*Times of Refreshing.*)

THE KEY-NOTE OF A SUCCESSFUL LIFE—FOR YOUNG MEN.

BY REV. DANIEL WISE, D. D.

When the late learned Professor Joseph Henry, of the Smithsonian Institution, was a young man, he said, in a letter to a friend: "My whole ambition is to establish for myself, *and to deserve*, the reputation of a man of science."

That italicized phrase, "and to deserve," became the key-note of the then young man's life. It was a renunciation of sham, shallowness, show, and hollow success; and a voluntary enlistment into the order of solid merit; a determination not to seek the honors and pecuniary rewards of high reputation as the prime ends of life; a solemn purpose to win reputation, not by art or trickery, but self-development with its consequent power to do work worthy of praise and reward.

To this grand key-note young Henry set the music of his subsequent life. It was not the fitful sounds of the æolian harp floating on the charmed ear for a moment and then lost in mid-air forever; but it was like an angelic voice which, once heard, remains in the memory an enchanting sound and a "joy forever." It made the young man a patient, persistent, industrious, thorough student, to whom attainment, whether recognized and rewarded or not, was solid wealth.

Years after, when life was drawing to its close and when his reputation was high and honourable throughout the wide realms of science, Professor Henry said, in an address to a learned society, that "the various offices of honor and responsibility which he then held, nine in number, had all been pressed upon him; that he never occupied a position for which he had of his own will and action been made a candidate."

This triumphal declaration, pardonable in one whose venerable brow was crowned with many laurels, was the *antistasis*, or justification, of his youthful self-consecration to the attainment of merit deserving reputation and reward. He had made it the business of his life to deserve success. The scientific world had discovered his merit, called him to honorable employments, and engrossed his name on its roll of fame as a prince among scientists.

Every intelligent young man may find food for wise thought and guidance for healthful ambition in the key-note of Professor Henry's life. Its adoption may not lead every young aspirant to as lofty a height of renown as the one to which he ascended, because all are not gifted with genius as he was. But no one, however inferior his natural talents, can resolutely seek to deserve success in his chosen calling, without so increasing his working ability as to make his services more valuable to society than those of his competitors to whom a factitious reputation appears as desirable as a merited one, provided it can be made as gainful. It is true that the superficial man, by boldly parading his plated wares, may sometimes gain earlier recognition than he who toils with restless yet unseen industry on the development of his abilities. But as surely as the unresting tortoise overtakes the impetuous yet slumbering hare, as surely as solid gold outwears the most showy gilt, so surely will real merit finally triumph over superficial pretense. The latter, like mere gilt, soon wears out. It has no reserved forces. Its usefulness is, therefore, necessarily limited. It is unavailable when opportunities for advancement offer themselves. Hence its goal is speedily reached, and the man whose opening career was noisy and brilliant as the ascent of a rocket, disappoints the expectations of his friends and drops like the scorched case and rod of the rocket into an obscurity from which there can be no rising.

With the young man of solid merit the course of things is usually reversed. Genuine worth is modest, often bashful, sometimes reticent. Its work shop is not in public places, but in the silent chambers of the brain and heart. Its first products are not arranged for show, like the windows of the dry goods merchant on "opening days;" but like the hidden forces of physical life, they are absorbed in the production of mental and moral power, to be used when the door of opportunity opens. The opening of that door is often delayed. But society being always in sore need of real merit in all the departments of its activities, sooner or later detects its presence, and calls its possessor to its most desirable posts of honorable trust, if not of large emoluments, which may or may not drop into the lap of the man who deserves the success he wins.

Deserving men not unfrequently do fail to harvest large pecuniary fruit, for the reason that the seed they sow was never naturalized in the realm of Pluto. It is a native of the intellectual and moral world, and he who sows it only cares for gold so far as its possession is necessary to his pursuit of power and character. To such a man, the consciousness of merit, of deserved reputation, of having given society immeasurably more than he has received from it either in money, honors, positions, or praise, is infinitely more precious than would be the possession of millions won, as such millions generally are, by speculations, which are essentially selfish and therefore unjust. Professor Henry possessed this honest scorn of money, and showed it by repeated refusals to accept positions to whlch far higher salaries were attached than to his secretaryship of the Smithsonian Institution. He felt that his honor was pledged to his office; and, shrinking from the bare thought that he might be suspected of low pecuniary motives if he vacated it, he remained in it to the end of his life and died a comparatively poor man. And this was in strict harmony with the grand key-note of his life—his purpose to seek his place and wealth, not in the realms of Pluto, but in the kingdom of real merit.

His was a truly great life, sustained not alone by its grand key-note, but also by humble faith in divine Revelation. We commend both his faith and key-note to the young man whose eye is strained in a vain attempt to see the path which lies between his present standing-point and his grave. That path lies hidden in a mist which no human eye can penetrate. Yet it is absolutely certain that with Joseph Henry's key-note to guide his earthly ambitions, and with faith in Jesus to illuminate his spiritual aspirations, he will win two crowns—the crown of satisfactory success in human affairs, and the crown of eternal life. (*Zion's Herld.*)

A PLEASANT INCIDENT AND ITS LESSONS.

BY REV. A. S. LADD.

On Sunday March 13, I preached in the morning in the Payson Memorial Church—the Second Parish, Congregational—on exchange with the pastor, Rev. C. A. Dickinson. I chose for my text the words recorded in John 11: 28: "The Master is come and calleth for thee." I afterwards learned that this was one of Dr. Payson's favorite texts. In speaking of the various ways in which Christ calls individuals to Himself, I illustrated the importance of cherishing and yielding to the slightest impressions of the Holy Spirit, by referring to an incident in the life of Payson, as related in his memoirs. It was substantially this: Near the close of his life, when in great bodily feebleness and suffering, and entirely unable to preach, he came to the church to welcome a large number into church-fellowship. During the service he gave a very earnest and tender exhortation, especially to the young men; and he asked any that did *not* intend to yield their hearts to Christ at present to meet him at his home for familiar conversation. Some thirty or forty responded. He said to them, "you think you are not interested in the subject of personal salvation, and will not at present become disciples of the Master; but the very fact that you noticed, and responded to, the invitation, is proof that the Spirit is operating upon your hearts. Now His influence is a mere thread twining about the heart, but if cherished, it will become a strong cord binding you to the throne of God." The result was, quite a number of these young men began in earnest to live for Christ.

At the close of the service, a gentleman who is now in his seventy-fifth year, a successful business man and a prominent member of this church, said to me—and the tears came into his eyes as he said it—"I want to tell you that Mr. T. and myself were among those young men to whom you referred" Mr. T., who is now in his seventy-seventh year, was also present at this morning service and, of course, highly appreciated the allusion to this incident in Dr. Payson's ministry.

The lessons to be drawn from this incident are these: First, the importance and benefit of cherishing the smallest beginning of the new life. Nearly all of that company of young men have passed away. In reference to their life-history I have no knowledge. But these two to whom I have alluded, are among the staunch, noble, Christian business men of Portland. Mr. T. is among the most wealthy and benevolent men of this city. When, under the leadership of Mr. Kimball, this church raised its heavy debt a few months ago, Mr. T. was by far the largest subscriber. What a commentary are the lives of these two men upon the words of Christ and the apostle when they say, "Seek first the kingdom of God," etc.; and "Godliness is profitable unto all things." The other lesson is this: If a minister is entirely consecrated to God, he can be eminently useful even if laid aside from the active ministry. Dr. Payson's ministry was eminently fruitful to the last. God does not depend entirely upon the stalwart and vigorous to do His work and gain splendid victories. This patient sufferer, the bashful maiden, the gentle child, can if consecrated and saintly be numbered among the most successful workers in this great harvest-field. Character not position or talent, determines our influence.—(*Zion's Herald.*)

Portland, March, 1881.

Miscellany.

—*Bengal Magazine*; from Mr. Ram Chunder Bose's account of his visit to Cincinnati:

When I visited Cincinnati, that city had the honor of entertaining many distinguished guests. The General Conference and the May-festivities combined to bring within its precincts not a few of the great ones of the Church and State in America. But the most observed among its guests was—who do you think, dear reader?—Why your humble servant. When I walked along the streets all eyes were fixed upon me, and when I entered a public meeting I concentrated its gaze upon my august self. I was of course the lion of private parties, and when I entered a humble factory or a place of manufacture, it was more to be seen than to see! The people were delighted to see one of the "Missing links" between the Negro and the white man; and even the famous monkey

in the Zoological Gardens of London who could smoke cigars and shake hands, might covet the honor showered down upon me from all quarters. And the guesses in which persons indulged with reference to my nationality were of the most flattering kind. A worthy gentleman seeing me on one occasion walking in a white coat, long as a surplice, remarked;—"Here goes a Turkish Prince!" On another I observed a troop of boys running after me, and turned back, confronting them in imperial fashion, when one of them respectfully enquired if I was "a king of the Sandwich Islands!" I felt disposed to say that I was a king indeed, but not of the Sandwich Islands. On a third two persons approached me, and one of them said politely—"Sir, we have a wager laid as to your nationality; this friend says, you are a Chinaman, but I say, no!" "You have won, Sir!" I said "I am *not* a Chinaman." I was a Turkish Prince, an American Indian, a Spaniard, a native of Mexico, John Chinaman—anything and every thing but a native of Hindustan. And when I introduced myself as such the amount of intelligence I noticed in some quarters could not but surprize me. One gentleman guessed that India was a part of Australia; while another opined that, as I was a native of India, I must have been in Afganisthan when the Prince Imperial had been slain by the Zulus there!

My first Saturday evening at Cincinnati was spent in pleasant rambles amid some of the glorious suburban scenes for which, rather than for its intrinsic beauty, that city is famous. At night I received a visit from the Secretary of the Young Men's Christian Association there; and he asked me to preach to the convicts in the Work-house on the following morning, and in the Association's Chapel in the evening. I of course consented, though thoroughly unprepared and looked forward to the anticipated meetings with confidence such as a calm trust in superhuman help might inspire. Brightly did the Sabbath morning dawn upon me, and a short season of devotion was all the preparation I could make for the duties before me. A little before nine we drove to the Work-house, a long block with a facade of 510 feet in length, standing on by no means a crowded street, and surmounted by a lofty chimney, a clock-tower, a couple of belfries and a number of turrets. The structure consists of a main building, 54 feet square, and five stories high, and two wings each 228 feet long and 50 feet deep, that towards the south divided into 336 cells, all built around a passage-way, being reserved for male prisoners, and that towards the north divided into 240 cells reserved for female prisoners. The building has of course kitchens and laundries and workshop, attached to it, and a large steam-engine in the basement story to supply all the heat needed to set its varied business agoing. It has also a Chapel, 68 feet by 65, capable of seating about 600 persons. To the high and long platform of this hall we were conducted after we had had a little rest in one of the ante-rooms adjoining the gate. I occupied the seat reserved for the preacher, and found an organ and some ladies ready to lead the singing towards the left, and a number of gentlemen officers evidently of the establishment, towards the right; while below me I saw a large hall separated into two compartments by means of a partition wall, the one towards the right reserved with its rows of seats for female prisoners. When we were fairly seated, the prisoners were marched in, and they came in perfect order, and occupied the seats spread before me. Then commenced the singing, which consisted of solos given by one of the ladies around the harmonium, and what might be called choral symphonies, and which in either of these forms was unspeakably sweet. While the singing was in progress I watched the faces of the prisoners assembled, and I must say I was grieved by the rascality evidently impressed on not a few of them. The countenance bespeaking a seared conscience, the face dead to remorse and shame, the brow fitted to set forth considerable force of character misdirected and misapplied, and the eye disclosing a fearful mixture of hypocrisy, cunning and knavishness,—these and other distortions by which the image of God in man is so often disfigured were before me. But they combined with the unmistakable marks of sympathy and compassion stamped on the countenances of the philanthropic ladies and gentlemen around me to stir up the best feelings of my heart, and I spoke as I had never spoken before, and as I have never spoken since. I began by assuring them that if they thought that they were worse than I had been, they were grievously mistaken: and I exhorted them to repentance and faith by simply directing their attention to the depths of degradation from which I had been picked up by divine grace. All present felt that I had been enabled by God to speak a word in season and, when some of the unfortunate persons spoken to signified the interest with which they had heard I could not but be exceedingly thankful to Him why had manifested His power in weakness!

Here I must pause and call attention to some facts regarding this institution, and the services held within its precincts. The Cincinnati Work-House is an intermediate link between an honest work-house and the jail, maintained at the public expeuse, for the reformation of juvenile criminals, or criminals who have not beccme adepts in crime, and who while separated from society and punished with due severity, ought to be shielded from the demoralizing influences of regular jail life. It is a matter of fact, that some get into it who ought to be sent either as vagrants to a Poor-house, or as patients to a Hospital, or as hardened criminals to the jail; but as a rule the institution gives shelter to and throws its reformatory influences around those who may be called beginners in crime, and whose reclamation can be secured by punishment lighter than what is associated with the hardship, infamy and degradation of regular jail discipline. Such criminals are housed, paid and worked, so that the institution is to some extent self-supporting; and discipline of the strictest order is maintained without the demoralizing ratan,—by the fear inspired by dark cells and reduced fare, not by corporal punishment. The services within this institution are conducted under the auspices of the Youug-men's Christian Association by men whose only reward is the good done, and whose efforts are backed by philanthropic ladies, who lend their skill in music and their sweet voice to make that entertaining which without such adventitious help might be regarded as dull. Every great city in America, and I believe every great town has its Young-men's Christian Association, and the buildings connected with it are among its chief glories. The members of these Associations meet, not so much for literary or political, as for philanthropic purposes. They do meet often for the purpose of improving their minds, and have essays read and Lectures delivered fitted to subserve this end; and sometimes burning political questions are discussed in their meetings with the enthusiasm with which such questions are invariably discussed in America. But their main object is philanthropy, to visit the sick, succour the poor, reform the criminal, and bring men and women living in sin to a knowledge and acceptance of the truth fitted to make them children of God and heirs of glory. Such associations do not exist in India,—are scarcely known and heard of outside the pale of Christendom. We see here Associations growing up like mushrooms, and perishing like mushrooms; but an association having for its main object the reformation of persons sunk in degradation or the regeneration of persons wandering away from God, has never been witnessed in heathendom. And therefore these Youngmen's Christian Associations may justly be represented as proofs of the infinite superiority of our religion over those professed in heathen countries.

In the evening I preached to a large congregation of youngmen, belonging mostly to the artizan classes, in the Chapel belonging to the Association at Cincinnati; and here also I saw a company of lady volunteers ready to make the service attractive by means of music and song. Every where almost you see ladies of deep piety and refined education co-operating with accredited Ministers of the Gospel, and philanthropists and preachers not accredited, in raising the fallen, reforming the vicious, and bringing wanderers back to God. You not only see them in Churches and Cathedrals, but in all spheres of philanthopic labor, in orphanges, poor houses and hospitals,—nay sometimes you see them singing vice and crime away in public streets, and in front of taverns and the caves and dens of vice. And the perseverance and enthusiasm with which some of them work cannot be sufficiently praised. In the work-house I saw two young ladies, one of whom had been singing for the benefit of its wretched inmates for twelve live-long years, and the other for five; and ladies who have literally grown grey in such noble service may be seen in every strect of this and other cities of America. Let our countrymen show anything of the sort in India, and then we shall admit that the difference between our religion and those of heathendom is only a difference of degree, not of kind.

But these philanthropic associations, associations having for their object the elevation of the lower orders of society in America the performance of what is called "Home Mission" work, are not the only organizations you see at work in the United States. There are others based on broader principles and set apart, so to speak, for loftier work;—associations connected with "foreign mission" work, and therefore called Missionary Associations. These rise in gradations from the little associations at work among little children, through those at work among young ladies and young gentlemen, up to those to which the energies of noble matrons and grey-headed sires are consecrated. Let me confine myself in this paper to those with the working of which I obtained an insight at Cincinnati. I was invited one afternoon to visit a society of "Busy Bees" or little girls of a pious and philanthropic disposition assembled in the parlour of the house in which I found shelter. I found before me a number of little girls not higher than the table seated around the chair occupied by the president, a girl a little higher than the table, the whole band working under the guidance of a young lady of superior attainment both in piety and intellectual culture. The little president conductad the business of the meeting with the dignity of a Bishop. She called upon the little secretary seated towards her right hand to read the minutes of the preceding meeting, and, when these were read, she put them to the vote in the most orthodox manner. Then the details of business were finished with propriety and decorum. Then came recitations and singing. The order and propriety with which the meeting was conducted took me by surprize, while the fact, that these little girls were engaged in gathering subscriptions and supporting a girl in the Methodist Girls' School at Luckuow, brought tears into my eyes when stated by the benevolent lady who was guiding them thus early into piety and philanthropy. On another occasion I was called upon to visit a meeting of an Association of young ladies having for its object the spread of Gospel truth in heathen lands. Through a number of narrow but fine streets I was conducted into a small but well-furnished room, where I found a number of young ladies assembled, and seated in a circular row of chairs in front of a large Piano. A young lady presided and the business of the meeting was conducted with both propriety and grace; and when the details were polished off, each of the ladies present repeated a passage of scripture, gave a bit of missionary information fitted to stir up Missionary zeal and

lead to renewed efforts to make the Association a success. A Piano duet of a stirring character brought the meeting to a close. These ladies collect subscriptions, and, among other good things, support a female preacher in a small town near Shajehanpore. It is very easy indeed to dilate on the vice and crime noticeable in Christian lands; but till our countrymen can show such Missionary enthusiasm embodied in such types of what may be called corporate life, we can not but give the palm to that religion, which draws the human heart, naturally so selfish, out in acts of such far-reaching and all embracing philanthropy!

TELEGRAPHIC NEWS.

Paris, May 19th: The Chamber of Deputies today passed the Bill "Scrutin de Liste."—The Metallic Conference has been adjourned to June 30th, in order that all the Governments represented may be enabled to deliberate upon their course of action.

Rome, 19th: General Garibaldi has written a letter declaring that the annexation of Tunis by the French Government is an insult and a threat to Italy, and he considers it necessary that the Italian fleet and fifty thousand soldiers should be held in preparation to defend Italian interests.

Algiers, 19th: Heavy fighting has taken place at Sookarba in Tunis between the Arabs and the French troops, the former having opposed the advance of the latter upon the town of Mater.

20th: The French troops have occupied the towns of Mater and Beja.

London, 20th: The House of Commons last night passed the second reading of the Irish Land Bill by a majority of 176. The extreme Home Rule Members retired without voting.—The Marquis of Salisbury, speaking at a Conservative banquet last night, strongly denounced the Irish Land Bill.—The *Daily News* publishes a telegram in this morning's issue from its special correspondent at Merv, dated May 8th, stating that all the Merv Chiefs have signed and forwarded to the British Minister at Teheran a petition requesting British alliance.

St. Petersburg, 20th: General Skobeleff has been offered the Governor-ship of Turkestan, but has declined the appointment on the ground of ill-health.

Algiers, 21st: The Sultan has deposed the Bey of Tunis.—The Bey is upheld in his position by the French Government.—The Arabs have attacked the French troops in great force near Chellala, but have been repulsed with a loss of three hundred men in killed and wounded, the French loss being eighty-three.—The French native troops are described as being in a demoralized condition.

London, 21st: Official despatches have been published concerning Tunis, in which Earl Granville emphatically declares that the English Government would maintain British treaty privileges in connection with that Regency.—The Queen has arrived at Balmoral.—Numerous arrests of Land-leaguers have been made in Ireland, including Father Sheehy, Roman Catholic priest at Kilmallock.—The Conservative candidate for Preston has been elected by a large majority in the room of the deceased member.

Rome, 21st: Signor Sella has failed in his attempts to form a new Ministry.

Constantinople, 22nd: Midhat Pasha arrived here to-day.—Turkhan Bey, the Turkish Ambassador in Rome, has also been arrested for complicity with the murder of the ex-Sultan Abdul Aziz.

London, 23rd: The amendments framed in Committee upon the Irish Land Bill amount to 42 pages. —In consequence of the resistance met with by the legal officers in enforcing writs in Ireland, six flying columns are now engaged in assisting them. —Latest reports from Natal state that general fighting is taking place between the Boers and the native tribes in the Transvaal.

24th: The Marquis of Hartington replying to a question in the House of Commons said that Sir Donald Stewart and Sir F. Roberts were each to receive £12,500 for their services in Afghanistan. His Lordship positively denied that Sir F Roberts had been promised £20,000.—Mr. Brennand, the Secretary of the Irish Land League, has been arrested.—His Royal Highness Prince Leopold has been raised to the Peerage under the title of the Duke of Albany.—The troopship Serapis arrived at Portsmouth from Bombay yesterday.—Consols 102⅞.—The following appointments have been gazetted:—Colonel Charles Johnson, to be Knight Commander of the Bath; Colonel Allen Johnson, Colonel Macbean, Colonel Hoggan, Colonel Ross, and Colonel Armstrong, all of the Bengal Staff Corps, Colonel Macdonald, Bombay Staff Corps, and Colonel Hill, Bengal Infantry, to be Companions of the Bath.—The Maharana of Udeypur has been appointed Grand Commander of the Star of India. —General Cavenagh, Mr. Gordon (Commissioner of Mysore) Messrs. C. U. Aitchison, Forsyth, and Lepel Griffin, and Tukht Sing, Thakor of Bhownagger, have been appointed Knights Commander of the Star of India.—The statement made that the Sultan had deposed the Bey of Tunis is not confirmed.—In the House of Commons this evening both Mr. Gladstone and Sir Stafford Northcote passed a high eulogium on the late Mr. Adam.

Constantinople, 24th: The Porte has signed the convention with Greece.

St. Petersburg, 24th: An Imperial *Ukase* has been issued incorporating the Tekke-Turcoman territory with the Caucasian military district.

Lisbon, 24th: The survivors of her Majesty's ship Doterel, which was blown up by explosion in the Straits of Magellan, have arrived here, who state that two explosions occurred at 10 o'clock in the morning of April 26th, whilst the sloop lay anchored off Sandy Point, after which the vessel was totally destroyed. The cause they say, is involved in mystery, but the general consensus of opinion among them was that the disaster did not occur through the accidental explosion of a torpedo placed in the Straits during the recent Peru-Chilian War.

PASSANGERS SAILED.

Per Str *City of Baltimore*, 21:

For Liverpool.—Mr and Mrs A Morton, Mr Pilcher, and Miss Pilcher, Miss McKenzie, Mrs Smith, Major Flood, Mrs G H Lewis, one lady, Dr and Mrs Riddle and three children, Mr Austin, CS., Mr Simpson, Captain and Mrs Selfe and child, Mr and Mrs DeMello and two Misses DeMello, Mr Woosley, Mr J Roberts (Jur.) and three deck passengers.

For Malta.—Mrs Gatt and two children.

For Port Said.—Mr Hussonbhoy Visram and friend.

Per Str *Britannia*, 24:

Mr and Mrs Cotgrave and three children, Mr and Mrs Blackwell and child, Miss Dobson, Mr Isaac, Mr and Mrs Wallinger and four children, Major A A Ross, Mr Hare, Mr P Kharegat, Revd Mr and Mrs Sheldon, Mr Harris and Twenty deck passengers.

Per P and O Str *Mongolia*, 26:

For Southampton.—Mrs Hastings Fraser, child and two infants, Mr and Mrs Macdermot, Mrs Burrell, Capt Spillings, Sergeant Gilliland, Mr D Rae, Mrs C Davidson and infant, Mr T Crook, Mr S Scott, Mrs England, child and infant, Mrs Kestersen, Capt W H Leak, Mr and Mrs Burleigh, Mr R W S Pinhey, Mr N M Patell, A Gentleman, Mr A F Woodburn, Mr William Summer, Mr Hughes, Mr G McCorkell, Col Smith, RHA, Mr J F Hoar, and Mr Bomanjee Dubash.

For Brindisi.—Mr C Banks, Lieut-Col J W Ridgeway, Major-Genl Reid and family. Mr S H Wynne, Marquis de Canolle, Viscount de Gelard, Capt G R Moore, A Gentleman Mr E Herbert, Mr W Lonsdale, Surgeon-Major and Mrs Cockell, Mr J K Bythell, Mr James Mackintosh, Mr John Walker and child, Mr W R Pratt, Major and Mrs G Logan, Mr E Bedford, and Capt J Grant.

For Venice.—Mr C H Mein, Col Walcott, Miss Walcott, Mr W Furnivall, Mr Urquhart, Mr and Mrs Vogler, Mr Jas L Mackay, Mr Mohr, and Mr W H Payne.

For Aden.—Mr Bayley, Sergt J Opie and wife, and Mr J Parkes.

PASSANGERS ARRIVED.

Per Str *Trentham Hall*, 20:

—Dr and Mrs McVittie and child, Dr F H S Murphy, Mr W H Parker, Mr E H Borven, Mrs Goslin and child, Mrs Clark, and Mr W Wylie.

Per P and O Str *Teheran*, 24:

From Southampton.—Mr A G Bloomfield, Mr and Mrs Haig and two children, Lieut J McN Walter, Lieut E C Hawkeshaw, Mr and Mrs Lucas, Capt W D Spring, Capt A C Denny, Capt G H S Hinde, 2nd Lieut W A Cuppage, Mr Travers, Mr G Bennison, and Mr John Waston.

From Brindisi.—Major Gregory, Mr G B Pritchard, Lieut-Col Hooper, and Mrs Blowers.

From Suez.—Captain Taylor.

"BOMBAY GUARDIAN."

Subscriptions received from 21st to 28th May 1881.

J. J. Whittle, 11th July 1881, Re 1; Walter Osborne, 31st December 1882, Rs. 15-4; W. H. Flint, 30th June 1881, Rs. 7-12; A. H. Durant, 30th April 1882, Rs. 6; Thomas Catley, 1st May 1882, Rs. 7-10; Rev. W. Bowser, 10th October 1881, Rs. 6; F. Lillywhite, 1st July 1881, Re 1; Rev. Dr. C. B. Cross, 1st March 1882, Rs. 7-10.

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Do. 8vo. marginal references, morocco, gilt edges, circuit with pocket	5	1	0
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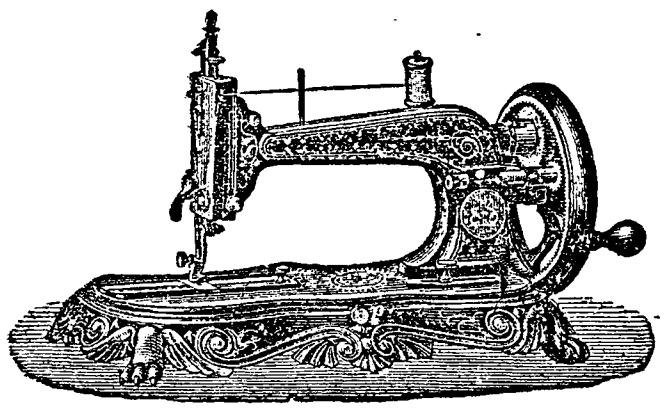

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